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N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 4.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Mr. STANLEY P. PENWARDEN.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Miss AMY WITHALL, B.A.; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. RUDOLF DAVIS, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. L. P. JACKS, M.A.; 6.30, Rev. STOFFORD R. BROOKE.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. STANLEY P. PENWARDEN; 7, Rev. Dr. W. TUDOR JONES.
 Islington, Unity Church, Upper-street, 11, Rev. Dr. TUDOR JONES; 7, Rev. W. H. DRUMMOND, B.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Rev. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. J. KINSMAN.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. J. JUPP; 7, Rev. W. G. TARRANT.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. J. A. PEARSON.
 Wood Green Unity Church, 11, and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11, Rev. J. McDOWELL; 6.30, Rev. R. NICOL CROSS, M.A.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. EDGAR I. FRIPP, B.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. MCLACHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Principal H. C. MAITRA (of Calcutta).
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAYELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. L. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. CHARLES HARGROVE; 6.30, Rev. MATTHEW R. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. T. JENKINS.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. J. WORSLEY AUSTIN.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Prof. T. L. VASWANI, M.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARB, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. H. GOW, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
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 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. JAMES C. STREET.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
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Advertisements should arrive not later than twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

IN the eager contest of the election most of the other strong interests of life must be allowed, for the moment, to sink into oblivion. It is probably right that it should be so. However superior persons may pretend that politics is only a clever game, the instinct which treats an election as a contest between vital principles is the right one. We ought to care how our country is governed, and whether the conditions of life are the most favourable we can contrive for the happiness and progress of the mass of the population. Religion imposes no political formula upon its adherents, but it demands that political action shall be controlled by noble motives and directed to the common good. It warns men against the use of the unclean weapons of personal slander and distortion of the truth; and it teaches them, because it believes in God and His omnipotence, that life must come before property, the happiness of all before the privilege of the few, and sacrifice for the sake of the whole before the desire for personal safety.

THE German Reichstag has been discussing the divine right of kings. The special occasion was the recent speech of the Emperor at Königsberg, which not unnaturally aroused suspicion in liberal minds by its extreme pretensions to autocracy. The Imperial Chancellor, in defending the speech, made the following remarkable statement:—"The Prussian Constitution is not acquainted with the idea of the sovereignty of the people. The Prussian kings are, in relation to the people, kings in their own right, and in view of the democratic inclination to treat

the King as a dignitary designated by the people, it is not to be wondered at that the King of Prussia should strongly emphasise his consciousness of being subject to no sovereignty of the people. The personal irresponsibility of the King, the independence and primordial nature of the monarchical right are fundamental ideas of our political life which have remained alive even in the period of constitutional development."

IF these things are still sincerely believed it is well that they should be expressed sometimes in such a strong and repellent form. It helps people who have still some sentimental attachment to the political ideas of the Middle Ages to see clearly the consequences of a doctrine of personal irresponsibility and hereditary right. Not only do claims of this kind stand in the way of the political progress of the people. They are also inconsistent with intellectual freedom and the wider spiritual movements of our time. Religious liberalism in Germany has no more subtle and persistent foe than this doctrine of heaven-born autocracy. The two things belong to different worlds, and between them there is no possibility of compromise.

IT is announced that Dr. Armitage Robinson has decided, on grounds of health, to exchange the Deanery of Westminster for that of Wells. Dr. Robinson has not been a conspicuous figure in the eyes of the public, and his occasional sermons in the Abbey have not roused any keen interest; but he has been a careful administrator, and as a scholar of broad sympathies and cautious temper he has done work of the best kind in stimulating the study of the New Testament and arranging courses of theological lectures for the clergy on modern lines. The appointment of his successor will be a matter of some difficulty, as no man seems to be clearly marked out by brilliant gifts and broad sympathies for the office. The Abbey is not so strong as it used to be in

preaching power. It is a unique opportunity of enriching the religious life of London with a man of prophetic gift, who will combine reverence for splendid historical associations with keen sensitiveness to the special needs and opportunities of modern life.

THROUGH the *Provincia* of Como the announcement is made that several parish priests of that diocese, suspected of Modernism, held a meeting on November 18 in a village near Lugano for the purpose of discussing the anti-modernist oath to be exacted, in accordance with the recent decrees, of all parish priests and their assistant clergy. It will be remembered that the decrees themselves mentioned only confessors, preachers, and such of the clergy as are engaged in teaching, as those who would be required to take the oath. But the Bishop of Como has issued a circular to his clergy in which the requirements of the decree are given the extended scope indicated above. It is said that some priests protested against the circular from the pulpit. The meeting of protest referred to by the *Provincia* was held without any secrecy, and other meetings are spoken of as not improbable. We welcome these signs of courage and independence in Italy, which, unfortunately, have been lacking among the Modernist clergy in France. It is only by the force of moral conviction that the movement can prosper.

ENGLISH readers will learn with interest that the Meeting House in Northumberland, Pennsylvania, the small town where Dr. Priestley passed the last ten years of his life, has been re-opened and dedicated as a Joseph Priestley Memorial. The present church, which has not been used for worship since 1877, was built in 1834; but the little company of "rational Christians," who formed themselves into a Unitarian Society, was gathered by Dr. Priestley, and he ministered to them until his death in 1804. The building has now been restored with taste and simplicity

and regular services will be held. Several members of the Priestley family still live in the neighbourhood, and have taken a practical interest in the scheme.

* * *

IN the course of a sermon at the re-opening service on October 24, Dr. Samuel A. Eliot gave the following estimate of Priestley's character:—

"Behind the discoveries that Priestley made we can discover the method and spirit of the man. His scientific conclusions are now commonplace. They are woven into the warp and woof of our everyday thinking and living, but the spirit in which he wrought is an eternal influence. It was because he was an industrious, honest, and reverent man that he was a great discoverer. His mind was open and eager for new acquisitions. His noble impatience could not be restrained by ridicule or opposition. He worked until his visions were verified, and until his conceptions arranged themselves in order and harmony. Even then he sought new truth; and, whether it buttressed or shattered his theories, it was equally welcome. He loved truth better than any system of his own."

* * *

THE annual report (for 1909) of Dr. Newman, the Chief Medical Officer of the Board of Education, was issued on Tuesday. It is a social document of first-rate importance, and illustrates the way in which far-reaching reforms may be carried through by administrative action without any blare of trumpets. Children in the public elementary schools are now inspected medically both when they enter and when they leave school. It is possible, accordingly, not only to compile statistics of disease, but also to test the efficacy of the methods used to combat phthisis, defective vision, decay of the teeth, and various forms of uncleanness. It is satisfactory to learn that there are now 986 doctors engaged in the school service. Of these 73 are women, and in addition about 152 local authorities have appointed nurses.

* * *

THE report gives full details of the methods employed to combat incipient disease, and the ways in which the co-operation of parents and teachers can be enlisted. Dr. Newman is deeply concerned about the improvement of national physique, but he advocates physical rather than military training.

"A scheme of national physical training . . . must be conceived," he says, "from an immensely wider point of view than that of compulsory military service, and it must begin with the children and not with the adults. Nor is 'military drill,' as such, desirable in any event for children under 14 years of age. Even from a military standpoint the inculcation of discipline and

the development of physique are to be preferred, in children, to any attempts at formal military drill. Moreover, the acquirement of prompt and willing obedience, of good manners, of 'address,' all so valuable to the child, whatever his future occupation may be, can probably be more readily obtained by means of Swedish exercises than by military drill. The twofold contribution from the schools of a State to its army should be strict discipline coupled with healthy physique."

* * *

THE report concludes on a buoyant note of optimism, characteristic of the strong man who is devoting himself to the cause of human welfare:—

"The careful student and worker in this field of public service may find in the report something more than the record of the advance of a great reform, something more than the alleviation of suffering. He may find, I think, beneath its monotonous record of disease and disability the manifestation of a great and worthy partnership—what has been well called 'the joint obligation of an indissoluble partnership'—between voluntary workers and paid workers, between local authorities and central government, between the individual and the community, which, whatever be its other fruits, cannot fail of good result in bringing about a larger measure of that co-ordination and unification which is perhaps the greatest single need in the sphere of English local government. Nor is that all. He may find also a new understanding of the amplitude, purpose, and opportunity of education, a new application of it, fresh fields to be conquered by it. And, lastly, I think he cannot fail to see that healthy childhood is not only a good in itself but the foundation of a healthy race."

* * *

WE print elsewhere a letter from Dr. W. C. Coupland on the subject of an extended lectionary. It is not a question which is likely to be solved by argument, for while abstract logic may be on one side, experience is almost decisively on the other. The place of the reading of Scripture in a religious service is that of an utterance which has the sanction of long usage, and the sacred associations of personal and racial memories. It is, in other words, common religious language in a sense in which passages culled from various sources and chosen by the private taste of the minister can never be. An enlarged Bible can only come out of the quickened consciousness of a whole community. No editor endowed with the best gifts of spiritual insight and literary taste is competent for the task; and the discussions and decisions of a committee are an impossible substitute for the living consent of experience. We do not deny that an anthology of beautiful passages may have

its use in stimulating the imagination and widening the sympathies; but it cannot take the universal place of the Bible or compete with it in our affections.

* * *

THE failure of the experiments which have been made in this direction cannot be accounted for simply by the popular dislike of innovations or an obstinate adherence to irrational doctrines of inspiration. The real reason lies much deeper. In the instincts and affections, which find their language in the Bible, there is a sense of unity and fellowship, the recognition of a common spiritual culture and devotional attitude, which are of priceless value to the peoples of the Western world. Anything which is to take its place or to compete with its supremacy must have in it the same note of general acceptance and interpret, with a similar beauty and plainness of speech, the needs and aspirations of common men. When the time comes for us to add fresh chapters to the Bible, and that day may be nearer to its dawning than we sometimes think, it will not be as the result of an intellectual demand for breadth, but of a religious consciousness of power.

* * *

WE are tempted to add one further word on the same subject. Any demand for what is called an "extended lectionary" has arisen, so far as we know, in small coterie of educated people. The Bible on the other hand, on the ground of its history and its own inherent qualities, appeals equally to all sorts and conditions of men. In this way it is the visible symbol of our unity. In moments of joy and sorrow, which reduce life to its simplest terms, in the depths of Christian experience, it speaks to every rank of life and every level of culture. Any attempt to substitute for it a type of devotional literature less wide in its appeal, or more dependent upon peculiarities of taste or knowledge, runs the risk of exalting the sectional above the universal. Educated people, above all others, should hold fast to everything which keeps them in warm and intimate fellowship with the religion of the simple and the poor.

** WE shall publish next week an important article by Principal J. E. Carpenter dealing with the controversy raised by Drew's book on "The Christ Myth."

OWING to an unexpected pressure of engagements Mr. J. M. Myers has not been able to send us the article on "Boy Labour," which we announced last week. We hope to publish it at a later date.

THE article on Immortality, by Professor G. Dawes Hicks, which appeared in our columns last week, will be re-issued immediately in pamphlet form by the Inquirer Publishing Co.

PRACTICAL MYSTICISM.

At first sight there seems little likelihood of connection between these two terms. Their conjunction seems more the product of sheer wilfulness than anything else; for most people would probably declare at once that, of all things remote from practicability, mysticism is the most remote. The mystic, these people would say, is at best only a romantic dreamer, and at worst a morbid monomaniac. In either case, the outstanding characteristic of the mystic is his aloofness from real life. This popular view seems to me fundamentally mistaken. So far from being impractical, real mysticism is pre-eminently practical, so much so that no kind of so-called practical life or practical activity is worth having without some sorts of mysticism. Of all the easy distinctions to which our fallible human intelligence is prone, that between "the practical man" and other kinds of men, dreamers, theorists, visionaries, mystics, and the like, is among the most unsatisfactory and fallacious. Heaven preserve us from the merely practical man! If the "thoroughly practical" and the "simply practical," about which we hear so much, were anywhere possible, they would be most dead, most dull, and most desolatingly dreary. Life is impossible without theory, and not worth having without dream and vision and inward, mystical experience. Probably the general tendency to regard mysticism as thoroughly impractical arises, on the one hand, from sheer ignorance of the essential character of the mystical experience, and, on the other, from a too exclusive attention to certain extreme forms which that experience has taken in various cases. Even critics of repute have been led astray in one or other of these ways.

Thus, for example, we find Professor Andrew Seth declaring, without qualification, that "the type of character to which mysticism is allied is passive, sensuous, feminine, rather than independent, masculine, and ethically vigorous." Such an observation is historically untrue, whilst there is in reality nothing in the typically mystical experience to warrant such a generalisation. True, of course, it is that mysticism has taken very extreme forms, from an exaggerated gnosticism on the one side to an equally exaggerated quietism on the other; but here the extremes are not the essence of the thing, though they represent, in an intensified degree, certain essential aspects in it. It is a mistake to suppose that all mystics must be of the type of Schwester Katrei, the real or reputed disciple of Eckhart, whose ambition was to become wholly dead to finite things, and who apparently, in the end, realised her ambition by falling into a cataleptic trance of considerable duration. Mystics are not necessarily sentimental people, wayward, capricious, and of rebellious habits; they do not perforce betake themselves to the mountain tops and the woods or avoid their fellow men. Even if, like Nietzsche's Zarathustra, they do commune with their souls in silence for many years—which, by the way, is no bad thing to do—they, in the end, generally return to the daily round and common

task. The philosophical founder of all European mysticism, Plotinus, was an excellent man of business, frequently sought after, whilst Eckhart, the greatest of all speculative mystics, was an intensely practical person, reputed most excellent in the keeping of accounts.

The fact is that the best mystics, the truest of their kind, "eat and drink, and see God also." Jesus, an unsullied mystic if ever there was one, "came eating and drinking." Naturally, men said he had a devil, because he did these common, practical things, and yet preached the Kingdom of Heaven and knew God. The secret, *par excellence*, of the mystic everywhere, his peculiar distinguishing feature, is just this seeing of God *also*, this knowledge of the Divine World and the Eternal Order which accompanies him at every moment in life. Of course, the mystic holds that at the very heart and source of knowledge and of life there is a mystery. Without the mystery there could be no mystic. This central mystery is not something unknowable, in the common or the Spencerian sense, but something which, because it lies at the very basis of all, quite transcends the knowledge of the understanding, with its distinctions of subject and object, here and there, self and other. The mystic looks ever from the many to the One, away from multiplicity and manifoldness towards unity, away from the phenomenal world conditioned by the categories of the understanding to the ideal and transcendent world, which gives conditions to phenomena, but is itself unconditioned.

Philosophically, of course, the mystic is everywhere a monist and an idealist. The one thing that is real for him is the absolute idea itself, the complete, ideal meaning of things, the complete purpose within things, behind and beyond, and at the same time conditioning, all phenomenal and finite existence. Where the mystic differs from other men is in the emphasis he lays on a certain method by which, as he thinks, he can be lifted above the phenomenal world of the understanding into personal communion with the divine and transcendent world. This method is that of immediacy, of direct, immediate, inward cognition. Logical argument will not bring the soul into knowledge of God; the categories of the understanding will not achieve Him; even the completest and most systematic speculation of the intellect will not admit to the inner shrine of reality. There is, however, that within the soul itself which, given free play, released from the bondage of finitude, leads directly and immediately to the vision of God. The coming to God depends on the presence in the soul of the divine spark, on that "bright effluence of bright essence increate" which alone can penetrate the impenetrable darkness of the eternal light of the Godhead. No external thing can help the soul in its search for God. The loftiest heights of the knowledge of the understanding fall infinitely below the altitude of the Divine. A man needs not only knowledge, but also wisdom, and wisdom is born, the begotten Word of God in the heart, not made by processes of reasoning. The mystic, in the last resort, rejects all authority, and relies solely on intense, individual experience; the basis of his life is "the sensa-

tion of some form of immediate communion with God." The ways of knowledge and understanding, even the ways of the moral life, lead but to the shores of the unfathomable ocean of God, whereon if a man would embark, he must abandon the ship of his soul completely to the guidance of the inward light.

The real secret and power, and the characteristic feature, of mysticism consists in just this dependence on immediacy, on inward experience. Other men are dependent upon traditions, upon the accepted opinions of others, upon abstract formulas and accredited beliefs. Not so the mystic! "The essence of the mystical doctrine is the recognition that all abstract formulas must fail in the presence of the highest truth, whose own innermost nature it is to be absolutely simple, and yet beyond words. Hence only religious experience can really touch this truth. Argument, tradition, authority—all these fail. When that which is perfect comes, that which is in part is to be taken away. And the perfect, according to the mystic, is reached as soon as you abstract from all that is derived or explicit, and return to the depth, to the source, to the fountain of the Godhead. But *that* you apprehend only by an act of inward surrender to the divine presence and absoluteness. Other men hear of God, read about God, believe in God, serve God. The mystic, in so far as he speaks with authority, declares that he has in some measure attained God." (Royce, "Studies of Good and Evil," 286.) This attainment of God is the secret of mysticism, this personal life lived here and now in and by and through the Divine. This immediate attainment may set a host of questions at work, and so lead to the intellectual activity, the metaphysic, and gnosticism of speculative mysticism, or it may involve certain deep emotional experiences which incline him who enjoys them to seek renewed states of contemplation, quietism, or ecstasy. But the essential thing is neither the systematised metaphysic nor the ecstatic contemplation, but the immediate certainty of God and of His Kingdom. And this attainment of God, so far from being impractical, is the most intensely practical thing any man can here be concerned with. It is the very essence of religion, and, little as we may sometimes seem to suspect it, religion is the most practical of all human concerns, the end which, as Hegel said, contains all other ends.

If there is one thing more than another which we need in the world of religion to-day, it is just a revival of mysticism, a renewal of mystical experience. Religion seems in many quarters to be gradually but surely getting lost in the lower orders of life, in morality, in social service, in all sorts of so-called practical endeavour for the welfare of humanity. Yet these are not the essential things, in the last resort are not religion at all. We were told to seek first the Kingdom of God, and the rest should be added to us. The heart of religion is still the Kingdom of Heaven, not an outward moral order or social state to be attained by good works, but an inward, spiritual experience to be reached by faith and enjoyed eternally in a moment of mystical exaltation. The Kingdom of

Heaven is for the saved soul, for the heart which, abandoning all finitude as in itself worthless, throws itself on God, and is granted then the vision of eternity. That vision is a mystery, not to be taken by force of good works nor attained by scientific observation, but revealed to the soul of faith in the moment when selfhood is no more. The very foundation of any worthy practical life is found in the relation existing between the soul and God; except a man be in some way right with God, he cannot, by any possibility, get right with this world. And this securing of right relations with the Divine is a definitely personal, individual, and inward matter; it consists in and depends upon immediate experience. In other words, the basis of sound, practical life is mysticism, and nothing else. It is an immediate certainty of the exclusive and eternal reality of an unseen world of absolute meaning and value which, possessed in this immediate fulness of experience, conditions every intellectual and moral activity. To get into touch with that realm of the Infinite, of which we are dimly aware at every moment, to find a real point of contact, in experience, with God, and to make that experience of the unseen and eternal into the basis of our life in time, that is the meaning of religion, and the one thoroughly practical thing we can set ourselves to accomplish. And this we cannot have without mysticism. Therefore it is that I maintain an intimate connection between mysticism and the practical life, and plead for a renewed acquaintance with the mystical experience, and a wide extension of the whole spirit and mood of mysticism itself.

STANLEY A. MELLOR.

LIFE, RELIGION & AFFAIRS.

OUR PARIS LETTER.

(FROM OUR OWN CORRESPONDENT.)

THE astonishing mentality of certain French Catholics was illustrated by a leading article on the floods in the *Croix* of November 22. The *Croix* is a thoroughly representative paper; it has a far larger circulation than any other Catholic paper in France, and is a semi-official organ of the Vatican, in close touch with Mgr. Benigni and the *Correspondance Romaine*. The thesis of its leading article is that the floods of last January, and the slight recurrence of them caused by the recent rise of the Seine, were divine judgments on France for its anti-clericalism. This is established by a series of alleged coincidences, not always very convincing. It was on January 17 that the long debate on the education question began in the Chamber of Deputies, and on January 20 and 21 the action for libel brought by the Association of Elementary School Teachers against the Archbishop of Rheims came before the courts, as a climax to this "week of blasphemy."

What follows must be given in the exact words of the Catholic organ: "God at once replied to these provocations by sending rains so abundant that, on the

21st, we called attention in the *Croix* to the disquieting nature of the floods that were beginning. On the 22nd two of the metropolitan lines in Paris ceased to work. At last, on the 24th, as if Providence wished to force Parliament to listen to the voice of Heaven, the Palais-Bourbon was in darkness." The deputies, indifferent to the divine warning, gave, by candle-light, the "impious vote" which closed the debate. The ministerial declaration, which contained a pledge of fidelity to the principles of neutrality and "laïcisme," was responsible for the recent rise of the Seine. It was read in the Chamber on November 8, and the rain began the same day. Mysterious importance is attached to the fact that, both in January and November, the river took twelve days to reach high-water mark. The tribal deity worshipped by the *Croix* must be less intelligent or less just than the tribal deity of ancient Israel. When Jahveh sent plagues on Egypt He spared the chosen people; the Seine has shown no respect for the houses of devout Catholics; indeed, the Faubourg St. Germain was one of the quarters that suffered most in January.

This article is typical of the sort of thing that the *Croix* serves up to its readers about once a week. If an anti-clerical mayor in some remote village happens to die suddenly, the *Croix* is on the spot and the incident becomes a divine judgment which has "profoundly moved the inhabitants." What blasphemy of atheists could equal the blasphemy which attributes to Divine Love the evil passions of the *Croix*, gloating over the misfortunes of its opponents? Truly, "Man makes God in his own image."

If the regulations unanimously adopted by the French Bishops are approved by the Pope, the papal decree on First Communion, which caused so much alarm among French Catholics, will be evaded in France. The Bishops propose that, while parents shall be encouraged to send their children to communion from the age of seven, the actual first communion shall be private, without any ceremony; and there shall be a "Solemn First Communion," as at present, at the age of eleven, preceded by two years' catechism. It is obvious that this will mean, in practice, the maintenance of the present system with little alteration, for the great majority of parents will not send their children to communion at all until the corporate ceremony. It remains to be seen whether the Pope will sanction this ingenious evasion of his decree. If he does, it will be the first time that the opinion of the French episcopate has been listened to by Pius X.; but it is also the first time that the bishops have ventured to express their opinion with any sort of persistence. They expressed their opinion in favour of the acceptance of the conditions of the Separation Law, but it was in a secret ballot, and, when the Pope rejected their advice, they not only submitted, but the majority of them pretended that they had always desired a decision against the law. Since then they have never dared, until now, to express any opinion at all. In the present case there has been no general assembly of the French episcopate; the Pope will not permit all the Bishops to meet together. But there have been regional assemblies, and the thirty bishops

from every part of France, who are "protectors" of the Catholic Institute at Paris, took the opportunity of their annual meeting last week to discuss the matter, and to agree on the regulations which had already been approved by their colleagues.

The political event of the month has been the resignation of M. Briand's Cabinet immediately after receiving a vote of confidence from the Chamber and the constitution of another Ministry under the same chief. M. Briand's method of ridding himself of colleagues who had become inconvenient was more ingenious than loyal; the immediate difficulty was the proposed legislation in regard to strikes and trade unions of public employees, as to which M. Millerand, M. Viviani, and other members of the late Government did not see eye to eye with M. Briand. The new Ministry obtained a vote of confidence by a reduced majority, but it cannot be said to command universal respect. The majority of its members are extremely undistinguished gentlemen—some of them were previously almost unknown—and it is too evident that M. Briand desired, above all, colleagues who would implicitly obey him. M. Caillaux unkindly nicknamed the new Cabinet, "Le Ministère de gens de maison," and the name has stuck. Some hoped that M. Briand intended to take the opportunity of forming a Government representing all the moderate groups of the Republican party, and of defining his position more clearly. But the new Cabinet is, with one exception, composed of senators and deputies who, at least nominally, belong to the Left, while M. Briand's majority is largely drawn from the Centre and the Moderate Right. So confusion is worse confounded. On the other hand, M. Briand has thrown over the Clericals, who previously supported him, and made declarations which suggest that he wishes to win Radical support for social legislation which is, to say the least, not progressive, by an aggressive anti-clericalism quite opposed to his previous policy in that regard. These quick changes may be very clever parliamentary tactics, but they are not edifying. Many men of all parties sympathise with M. Painlevé's eloquent protest in the *Droits de l'Homme* of Nov. 20 against political immorality and the growing corruption of politicians and the press by the great financial interests. M. Painlevé, who is a distinguished mathematician and a member of the Institute, represents the University in more senses than one, for he is Deputy for the 5th Arrondissement of Paris, in which the Sorbonne is situated.

The recent rise of the Seine to a height unreached, with the exception of last January, since 1876, caused slight floods in one or two quarters of Paris and in the outlying districts. It has naturally revived the apprehensions that our experiences of January may be repeated this winter. The unusually wet weather that we have had for two years gives ground for some uneasiness. But the main cause of the floods in January was the unusually rapid melting of the snows in the mountains in consequence of the early mild weather. If we have a dry and moderately cold winter there is no reason to anticipate serious floods. Meanwhile, although steps have been taken to mitigate the consequences of a possible flood, the preventive

works have not yet been put in hand. The most important is the construction of a canal into which the superfluous water can be diverted; this will, of course, take time, but that is all the more reason why it should be begun.

The "art season" has begun, and with it the art sales. The first sale of importance is that of the celebrated collection of the late M. Maurice Kann, which will begin next Monday. This sale will include everything except the pictures, some of which have already been sold privately, and the rest will be put up later. The superb illustrated catalogue shows the varied character of the collection, which includes mediæval and Renaissance objects of every kind, ivories, bronzes, metal work, plaquettes, jewels, &c. There are six fine pieces from the ateliers of Luca and Giovanni della Robbia, a large collection of clocks of the sixteenth century, and some 200 pieces of Sèvres, Saxe, and Chinese porcelain. Many of the ivories and ecclesiastical objects in metal are of remarkable quality. M. Maurice Kann was the brother of M. Rodolphe Kann, whose magnificent collection of pictures would have been left to the Louvre and the Berlin Museum, had he not died before signing his will. He had dictated its terms and appointed the next morning for signing it, but died during the night. The collection was subsequently sold to a well-known firm of dealers in works of art.

THE PITIFUL PLIGHT OF THE RICH.

THE heading is a mere enterprise in journalism. The article itself will have nothing to do with Form IV. or the general election. Nor need it rouse any of his friends to send the Editor their genial greetings and advice on how to conduct a religious weekly. The writer does not propose to quote St. James, and tell the rich to go to and weep and howl. Except in this one sentence he will not remind his readers of the Gospel reference to the camel and the needle's eye, or the parable of Dives and Lazarus, or the "woes" of Luke vi. Indeed, his remarks are going to be in the nature of a plea on behalf of the rich, who are often so sadly neglected by the modern pulpit. At any rate, he will include in his sympathy such of the rich (every unbiassed reader will admit there are *some* such) as happen to be fairly intelligent and high-minded. The point is this. In their zeal for popularising and simplifying Christianity many writers are arguing that the preacher should never present his message except in a manner which the most ignorant of the masses can understand. A sermon which (like the recent *Hibbert* letter) is deliberately addressed to the gentlemen of England, can hardly escape the charge of being snobbish in its presuppositions. It seems to be taken for granted that the Gospel is robbed of its power when it is preached in literary and thoughtful language.

Mr. Harold Begbie has recently been talking pretty much in this vein in the columns of a religious contemporary. He expressed the same ideas in a volume devoted to the description of types of con-

verted sinners. Recognising, as we all do, that Christianity is not a mere philosophy but a Life, he writes as if that Life can only be exhibited in action by working emotional convulsions among the wretched, the depraved, the criminal. There is so much that is admirable and ardent in his appeal that it seems almost cynically chilling to submit his articles to criticism. But, surely, it is not true that all human beings are, in his sense, "broken earthenware"; nor that the genius of Christianity is entirely the monopoly of the "twice-born" and is exhausted by the spirit and method of the Salvation Army. Edward Everett Hale's autobiographical confession in James's "Varieties of Religious Experience" would suffice to prove that not all crows are black.

It is doubtless the case, as Mr. Montefiore has so brilliantly shown, that among the most original things about Jesus were his active seeking of the outcast and the sinner, and the amazing love that made him so easily accessible to that abandoned class. It is further true that in primitive Christianity not *many* wise after the flesh, not *many* mighty, not *many* noble were called, and that all down the centuries an enthusiasm for the failures, the deformed, the "unfit" has been an unmistakable note of the true Church. But that is not all that is to be said upon the matter. Granted that Jesus had a bias against the rich. But it was because they were so often proudly insolent and idle and oppressive. He did not dislike the rich as such; he associated with them with freedom and dignity; he accepted invitations to dine with them. His attitude was not so much one of antagonism to the rich, as a plea in favour of the superior wealth of simplicity and the more abounding affluence of poverty. He felt the incumbency of an imminent Revolution, the coming Kingdom of God, and in the interim could not attach extreme importance to either riches or poverty. On the whole, poverty was the more fruitful and blessed state, and riches a hardening condition to be shunned and feared. He no more set, class against class than did St. Francis or Tolstoy, or other aristocrats who prefer the stings of hardship and indigence to the spiritual suffocation of luxury. He included all classes in his illimitable and all-comprehensive humanity. Similarly, it would be wrong to say that the spirit of Jesus is hostile to culture. It is only hostile to culture of an arrogant and ostentatious kind, that culture of the super-man which grows upon corruption like a beautiful flower upon a manure heap, which exploits and thrives upon the ignorance and destitution of the enslaved. To say that Christianity is not a philosophy but a Life does not, by any means, justify Mr. Begbie and others in the assumption that the only true Christian method is by way of a revival of Revivalism. Form and vocabulary, idiom and style must be adapted to the audience and the circumstances. It was the most successful missionary on earth who became all things to all men. All men include the men of brains and education who have trained intellects and disciplined wills, and not merely responsive emotions. Take, for example, a distinguished instance of cultivated preaching furnished by the Rev. A. L. Lilley in his

volume of sermons, "The Religion of Life."* Here is a profound belief in Democracy, and in the regenerating power of a Liberal Christian faith. A more confident proclamation of social idealism it would be difficult to find in contemporary pulpit literature. The words of the printed page are a joy to read, and must have been a stimulus and an inspiration to hear. They are glowingly eloquent with the natural, unforced eloquence of the Irish temperament. But powerful and impressive as these sermons must have been to the congregation of St. Mary's, Paddington, they would lose most of their kindling effect if delivered in an East End mission. Substantially the same message might be given, but the language would have to be changed, and the intellectual presuppositions entirely transformed. But they are just what they ought to be, having regard to the educated mind to which these sermons were addressed. People who ask for "simple" sermons very often do not know the meaning of their own request. Simplicity, as in Tolstoy's later tales, may involve only the studied suppression of the evidence of what is actually the utmost elaboration of literary craftsmanship. The conscious and painstaking effort after such suppression may be not simplicity at all, but a wasteful perversion of natural genius. The truth is, that it would be as absurd to preach to a congregation of trained professional men of high morality sermons suited to an assembly of semi-criminal derelicts as it would be to invite the staff and students of Manchester College, Oxford, to work themselves up into a froth by singing the "Glory Song" of the Torrey-Alexander mission.

Mr. Richard Whiteing, in "No. 5, John street," makes rollicking fun of well-meaning amateur philanthropists who go visiting tenements and try to awaken the æsthetic tastes of the slum-dwellers by presenting them with reproductions of pictures by Rossetti, Burne-Jones, and the Pre-Raphaelite brotherhood. Doubtless Art is very democratic, as William Morris knew and taught. The response to Art is human, not aristocratic. Like religion, it is often incalculable in its effects, and no respecter of persons. Still, there are some kinds of sound, artistic work that will only appeal to cultivated tastes. And there are some quite worthy persons who would prefer a chromo-lithograph of the funeral of King Edward VII. of ever blessed memory to a reproduction of a Greek statue which an excellent servant of our acquaintance objected to on the ground that it was "so exposin' like."

These considerations apply to preaching. There are congregations and congregations. The preacher who meets the condition of one may be quite unsuited to minister to the needs of another. For this reason it seems quite possible that for some time to come Liberal Christianity may not get a real hearing except from the well-read section of the community. If this were so, if it were powerless except among a select minority of thinkers, it would still be no proof at all that it was not rightly and fruitfully occupying a corner of the Master's vineyard. It might do this one service in a spirit of perfect humility. It might carry

* Francis Griffiths. 3s. 6d. net.

the grace and beauty of Christ to those who are quite beyond the reach of any popular evangelicalism. "In my Father's house are many mansions" (here as well as hereafter). If communication between them is made easy if the doors of opportunity open at a touch, it is not unbrotherly or unchristian to have definite preferences as to the particular mansion we should like to inhabit. It takes all sorts to make a church, but it is not necessary that there should be samples of all the sorts in every single congregation. To recognise the world as it is, with all its complicated intermingling currents of feeling and taste, does not necessarily indicate any apostasy from the Christian democratic faith. It may even be to live by that faith and strive to realise it in that state of life into which it shall please God to call us.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

AN EXTENDED LECTIONARY.

SIR,—I have read with much satisfaction the review of "The Book of Books" in your present issue, though it is rather nominally a "review" as the criticism of the work in question is but slight, the writer's aim being evidently to call attention to a matter which the members of Liberal Churches have, very strangely in my judgment, failed to consider. For it is an inconsistency for churches unfettered by dogmas to select their readings in their public services from Jewish Scriptures and the earliest Christian literature alone. For, as the reviewer pertinently asks, "Is there any justification for this exclusiveness in our practice, or is its *raison d'être* merely a weak concession to custom, a bondage to the letter from which we have not, in fact, emancipated ourselves? . . . Should we not go in boldly for an extended lectionary, just as all the churches have gone in for an extended hymnary, else we might still have been singing only the Psalms and the Magnificat and the Nunc Dimittis?"

Fifteen years ago I was requested by the Committee of the South Place Ethical Society to prepare and edit such a lectionary, which was published by Messrs. Swan Sonnenschein & Co., and reviewed in THE INQUIRER by one of your predecessors. The writer says the selections "include the Egyptian, Chinese, Brahmanic, Buddhist, Mazdaist, Hellenic, and Stoic, among the ancient forms, the Islamic and Sufistic, and three types of modern Oriental thought, viz., Sikhism, Brahmo-Somaj, and Babism." A considerable number of passages are taken from modern unclassified authors, living writers being excluded. By far the greater number of selections, however, represent religious thought as it has arisen among Jews and Christians, the latter especially, about two-thirds of the work being thus occupied.

The author apologises to his Humanitarian friends for the predominance of "modes of thought and feeling familiarly known as 'Christian,'" and emphatically says it is "simply due to the fact that of religious world-literature the Christian is the richest." "Thoughts and Aspirations of the Ages" was, with a few exceptions, representative of extreme orthodoxy, sympathetically reviewed.

I do not know if this anthology has been used in Unitarian and Free Christian services, save in one instance, where I had lent the volume to a ministerial friend. Since it was published it is possible another and a better religious lectionary has been offered the public. If so, perhaps the officers of such a society or societies will kindly communicate with me. I regard any attempt to broaden, no less than deepen, our spiritual life, one of the great needs of our time, and concerted effort with that end in view, however limited, would be a step towards the realisation of the dream of a universal worshipping Church for which, even at the cost of being stigmatised "self-righteous," the humbly devout souls sigh.—Yours, &c.,

WILLIAM CHATTERTON COUPLAND,
33, Pembroke-crescent, Hove, Nov. 27, 1910.

THE ORIGIN OF THE NATIONAL CONFERENCE.

SIR,—For the sake of historical accuracy will you allow me to direct your kindly reviewer of my Essex Hall lecture (INQUIRER, November 19) to the records. He appears inclined to attribute the origin of the National Conference to private action. The first motion on the subject was made at the Council of the B. and F.U.A., January 22, 1881, by the Rev. P. W. Clayden. His resolution called upon the Executive to consider the question of holding a Unitarian Conference here, similar to the American Conference. In June, 1881, another Council Meeting took place, when the Rev. R. A. Armstrong moved the appointment of a committee "to make arrangements for a meeting of ministers and laymen in some central district of England, for religious fellowship and conference." This course he recommended in view of the fact that "previous attempts apart from the Association had all failed." The report in THE INQUIRER at the time says the motion was carried "almost unanimously, only one hand being held up against it." In May, 1882, the annual report of the Association recorded the success of the Liverpool Conference recently held, and proceeds: "Having thus initiated the movement, your Association naturally wishes it every success on the independent lines along which it must proceed." The report was adopted, so far as I can learn, without demur; the mover was Dr. Crosskey, the seconder Dr. Sadler, whose authority on such a subject will hardly be questioned.—Yours truly,

W. G. TARRANT.

Wandsworth, November 29, 1910.

[Our reviewer writes:—"The difference from Mr. Tarrant seems to lie in the amount of meaning to be attached to the word 'inaugurated.' The fact remains that it

was not the Committee of the Association, but an independent committee which summoned the first meeting of the Conference. In Armstrong's Life of Dr. Crosskey there is an interesting reference (p. 230) to the Council Meeting of June, 1881."—ED. OF INQ.]

BOOKS AND REVIEWS.

A PERSIAN SINGER.*

HÁFIZ, the Persian philosopher-poet of the fourteenth century, wrote verse in Shiráz more than two hundred years after Omar Khayyám wrote in Naishápúr. If we compare his quatrains, as rendered into English in this little volume of the "Wisdom of the East Series," with Omar's, as rendered by Fitzgerald, poetry would seem to have declined in Persia in those two centuries, since Háfiz, we are assured, is easily first among the singers of his time. But then, in the English of the earlier poet, it is hard to know how much is Omar and how much Fitzgerald; and, indeed, we know that Fitzgerald did not hesitate to gather choice things from other Persian poets, and weld them into that fine mosaic of his, so dear to lovers of perfect form in literary art. But here the effort is to render Háfiz himself, as faithfully as may be, in English verse. The literal translation of Dr. Abdul Majid is turned by Mr. Cranmer-Byng into the ten-syllable metre which Hammer and Bicknell and Fitzgerald had used so well. And to show us how nearly the English quatrains give us the ideas and metaphors of the original, we have, in the Introduction, several of the verses placed side by side with Dr. Majid's more literal prose. How far the effort is successful, both as truth and as poetry, the reader must decide. Certainly the heart of this half-sensuous, half-mystical poet does seem to find a voice in many of these rhythmic, finely-balanced lines; yet of some, though few, it must be said that the rhythm does not satisfy the ear; of others that their meaning is obscure.

The question whether the frequent reference to wine and the cup, and the passion of sensuous love, are to be taken literally, or as metaphors of Sufi religious faith, is not left in doubt with Háfiz, as so often with Omar. His friend, the Governor of Shiráz, Shah Shuja, once said to Háfiz, as if in censure: "In one and the same verse you wrote of wine, of Sufism, and of the objects of your affections"; and Háfiz did not deny or resent the charge. In two lines of verse he tells us his secret: "The meaning of this cup is the wine of eternity; the meaning of this wine is selflessness." But even this did not convince Fitzgerald, who, in the Introduction to his own version of Omar, contends that both these great singers of Persia were very much of this present world, and by no means such pure mystics or saintly ascetics as some would have us believe.

* The Rubá'iyát of Háfiz. Translated by Syed Abdul Majid. Rendered into English Verse by L. Cranmer-Byng. London: John Murray. 1s. net.

The legend of how Hafiz became a poet, and the main facts of his life, are told briefly in this little volume, and some account is given of the religion of the Sufis; for the writer holds that only "from the mind of a Sufi" could such poems have "emanated." Yet, unworldly and esoteric as that religion was, it is claimed for the poems that "the spirit of youth and love and joy, together with a nobler humanity, which cries out across the ages, characterise them." And, again, "They speak of the divine emotion of love, and of the pleasure derived from celestial or terrestrial wine." Thus it is clear that his editor cannot always consistently hold to his theory of purely spiritual interpretation. And no one can read the poems, as here rendered into English, without sometimes feeling the intense fervour of religious devotion, at other times the fire of earthly passion, the warmth of intense human desire and longing. Indeed, the heart of a true child of the East, of six centuries ago, beats through these short, quaint stanzas, both in its delight in things that stimulate sensuous feeling, and in its yearning for the heights of communion with, or absorption in, the Divine.

O thou great Almoner of human need,
Who solvest all, dispensing blame and meed,
Why should I bare my secret heart to thee,
Since all my hidden secrets thou canst read?

PRESIDENT TAFT.

THE note of American life is personality. Nothing so much strikes the wanderer through the United States and Canada as the great number of personalities he meets with. The conditions that tend to their production are there. There are no "privileged" classes and no "select circles" such as we understand them. "A man's a man for a' that." And so it comes to pass that often the great political struggles of these Democratic Commonwealths centre round men rather than measures. The most powerful personality in the United States for some years past has been Theodore Roosevelt, but President Taft runs him very close.

And the sort of man President Taft is may be readily gathered from a volume of "Presidential Addresses and State Papers," by Mr. Taft, just published.* This is the sort of man that wins distinction in the United States, and in this book you may discover why. Here is a man of great force of character, of culture, of keen intelligence, and robust common sense, and a man who does not appear to have cultivated any particular style of oratory, but simply sets out to say what he thinks in a plain, straightforward way. You look in vain for rhetorical flights or outbursts of passionate eloquence. You feel, as you read, that Mr. Taft is just talking things over with you, but on every page is something that assures you that it is worth while to pay attention.

The bulk of these addresses and state papers naturally deal with the public affairs of the United States; even so, they repay careful reading, for they are remark-

ably illuminating. But there is much that is of genuine interest to the general reader, and a good deal that is of special interest to liberal religious minds. Mr. Taft is a Unitarian, and talks like one. There are quite a number of most excellent lay sermons here, and they are preached in all sorts of places—one in the Mormon Tabernacle at Salt Lake City, another in the Jewish Synagogue at Pittsburg, another at the Catholic Summer School, and several others at different places under varying auspices. At the Mormon Tabernacle, Mr. Taft takes for his text "A soft answer turneth away wrath, but grievous words stir up anger," and incidentally repeats a delightful story that was told to him by Mr. Justice Laymar, who sat with Henry Ward Beecher and Charles Dickens in our own House of Commons listening to the debate on the question whether England should recognise the Southern Belligerency, when Sir Roundell Palmer, Mr. Gladstone, and Mr. Roebuck spoke, and Mr. Bright delivered what John Morley says was "perhaps the most powerful and the noblest speech of his life." In his address in the Jewish Synagogue, Mr. Taft tells us that the Church at Cincinnati that he attended as a boy was next door to the Jewish Synagogue, and he mentions that there were times when the two ministers exchanged pulpits; so he puts in a plea for religious tolerance. In an address on Labour questions, the President says many wise things, and one thing that is particularly gratifying to Englishmen—for he compares the administration of justice in England and in the United States very much to the advantage of the former. Indeed, he frankly tells his own people that their administration of the criminal law is "a disgrace to civilisation."

In a talk about the Colour problem Mr. Taft is equally candid. In effect, he says, we brought this trouble on ourselves, and we have got to put up with it. He is all for educating the negro, with due regard to the fact, however, that every negro cannot be a professional man; and he is dead against deportation or segregation.

And so we might go on; but there are limits. It must suffice to say that this volume is very good reading indeed, for it brings us "right up against" a particularly fine sample of that type of wholesome personality which accounts for things in the new world.

HISTORICAL VIGNETTES. By Bernard Capes. T. Fisher Unwin. 7s. 6d. net.

THOSE of our readers who would sup their fill of horrors will not be disappointed in Mr. Capes's book with the rather misleading title "Historical Vignettes." Others (and it is possible that they may be in a majority) may perhaps regret that an author who certainly has the art of depicting a scene in terse and vigorous language should permit himself to dwell so much on the crudely sensational, and to describe as historical, stories whose only claim to that epithet lies in the fact that they deal with actual characters. It is true that George I. had a fit in his coach, whereof he died; but neither history nor legend attributes the cause of it to the

apparition of his injured wife, Sophia Dorothea of Zell; Charles IX. had quite enough on his conscience to make him persuade himself that the devil perched on his window-sill in the likeness of a crow, but were the story of this diabolical vision true, it would not be matter of history. Of course, it would be a poor world for authors if they might not take liberties with fact, but legend, having no protector, ought to be held sacred, and in one or two instances Mr. Capes has assailed it. He does well to insert a few stories in lighter vein among his tragedies; but why make the Jacobite myth of the lady who took up the champion's glove at the coronation of George III. the basis of a rather dreary jest at the enthronement of William and Mary? The diminishing number of those who read their Scott know how Sir Walter treats this theme, and will prefer to stand by Lillias Redgauntlet. The stories, twenty-seven in all, cover a wide range of time, and a wider range of character; from the first to the nineteenth centuries, from Lady Godiva to Thomas Paine. It must be confessed that we grow weary of bloodshed, and the tales that are likely to please the most are the more peaceful. The legend of Coventry is told with feeling, and if the author is personally responsible for his version, in which the blessed Virgin rides through the town in place of Lady Godiva, his variant of the old story is well in keeping with the spirit of the age. The little accident whereby Tom Paine escaped execution on the last day of the Terror is clever in its simplicity, and the tale has an element of grim humour, not particularly noticeable elsewhere. Perhaps the best of all the sketches deals with George IV. and his pleasant delusion that he had directed operations at Waterloo in person. Mr. Capes has chosen an unusual line in depicting the First Gentleman in a rather amiable light; but excellent judges of character found something likeable in him. Indeed, of all the kings who pass before our notice in this book, our bewigged monarch fares best at the hands of Mr. Capes.

MAETERLINCK'S SYMBOLISM: THE BLUE BIRD, AND OTHER ESSAYS. By Henry Rose. London: A. C. Fifield. 1s. and 2s. net.

MR. ROSE has drawn attention in his essay on "The Blue Bird" to Maeterlinck's indebtedness to Swedenborg, whose "science of correspondences" he has dressed in exquisite fairy garments for the modern stage. An ingenious explanation is also given of the various scenes in the play which may prove useful to those who have not already found the clue to its mystical philosophy, but we doubt whether Maeterlinck himself would altogether approve of this attempt to utilise a piece of imaginative work solely for the purposes of moral instruction. The adventures of Tytyl and Mytyl may typify for grown-up people certain episodes in the experience of the developing soul, but the truth is veiled with such delicate fancies that we have to "unweave the rainbow" in order to get at it if we have not apprehended it by direct intuition, and the process is somewhat destructive

* London: Hodder & Stoughton. 5s. net.

of beauty. In another essay Mr. Rose deplures the mischief which is done by shallow optimists who justify their disinclination to disturb the existing state of things by quoting

"God's in His heaven—

All's right with the world";

and in "A Study of Social Harmonies," which completes the book, he brings together a number of familiar quotations in order to prove how the art of music helps to develop the co-operative idea.

THE LION'S WHELP. By G. M. Irvine, B.A., M.B. With Introduction by Dr. John Campbell. London: Simpkin, Marshall, Hamilton, Kent & Co.

THE object which the author of "A Lion's Whelp" has constantly in mind is such an excellent one that we could almost forgive him for writing a novel with a purpose, if he had only made his story more interesting. As it is, we find it impossible to get up any enthusiasm for the young Irish doctor, with his incorrigible habit of taking everything seriously, who mixes himself up in melodramatic tragedies which he does not really know how to deal with, and is always coming across people who talk sententiously about nothing in particular, or do wicked things with incredible clumsiness. Praise must, however, be accorded to Dr. Irvine for the courageous manner of his attack upon the "great drug superstition," and for the earnestness with which he expounds his theory of the medical man's true function in relation to society. We believe with him that the doctor of the future, guided by the conviction that prevention is always better than cure, will not be diverted by the people's "simple faith in medicine" from teaching the laws of health and right living, which would make the box of pills and the bottle of physic for the most part unnecessary. This, of course, is not a new idea; it is even known to Mr. Bernard Shaw, who has lectured on it to an audience composed mainly of medical practitioners. Doctors, in fact, like railways, stand a fair chance of being nationalised one day for the public good. Nevertheless, the idea of a medical man's services being employed in the safe-guarding of health rather than in the curing of diseases is still sufficiently novel in some quarters to excuse any amount of writing on the subject. But an inferior novel cannot escape condemnation, however laudable a purpose it is intended to embody, and we wish very much that Dr. Irvine had written a pamphlet instead! There is an admirable introduction by Dr. John Campbell, of Belfast, in which he refers to the timely appearance of the book, while the crusade against consumption, inaugurated by the Countess of Aberdeen, is attracting so much attention. "There is no doubt," he says, "that the teaching of the people in preventive medicine is one of the crying needs of the age . . . Knowing this, Dr. Irvine impresses upon us the need for our profession to play the part of instructors in the laws of health, and of missionaries in the cause of moral improvement throughout every grade of society. This book is a challenge to the members of a noble profession to individually play a noble part, and to act up to the highest ideals of their high calling."

THE GREAT TEXTS OF THE BIBLE: ISAIAH. Edited by James Hastings, D.D. London: T. & T. Clark. 6s. to subscribers before December 13, afterwards 10s.

HELPS for Preachers are many and of various values. This volume, the first of twenty, intended to cover the whole Bible in the course of five years, affords an exposition and illustration of great texts in the book of Isaiah. The editor has drawn upon many writers chiefly homiletic, and provides us with an interesting series of discussions. The point of view from which all questions are approached is that of the Dictionary of Christ and the Gospels, the difference being that here critical scholarship is almost entirely unrepresented. The precarious position of certain evangelical dogmas is shown at various points. The Virgin Birth, for example, is said to be contrary to opinion, but not to reason. Opinion is declared to rest upon experience, but since "Christ transcends experience at every point," it is reasonable to accept a doctrine which also transcends experience. It would be well if preachers using this book were to test its assumptions as the hearers of the word it is intended to inspire are likely to do. Some of the quotations are excellent, others repulsive. Outside Bedlam it will be difficult to find men convinced that they are—

"From scalp to sole one slough and crust of sin,

Unfit for earth, unfit for heaven?
Scarce meet

For troops of devils, mad with blasphemy."

The utter unreality of much religious language is largely responsible for the lack of response which the preacher finds in the pew.

As a whole Dr. Hastings's last enterprise is perhaps the least praiseworthy of his editorial efforts. If it be said that it is very good of its kind, it should be added that the kind is not good. By the weaker brethren it may be found extremely helpful if rarely used. When a man has been obliged to use it, and learnt to dispense with it, it is matter for congratulation. Better still if he had never used it. Like the habit of taking opiates, that of taking sermon materials from other minds is easy to acquire, and difficult to break. But so long as ecclesiastical systems make greater demands upon the ministry than the average preacher can meet, studies of great texts with illustrations will doubtless continue to satisfy a felt want.

SOME OF GOD'S MINISTRIES. By W. M. Macgregor, D.D. T. & T. Clark. 4s. 6d. net.

THESE sermons are in the best style of modern Scottish preaching. They are marked by much freshness of thought and feeling, breadth of view, and truth of insight, while their pervading literary grace makes them delightful to read. Such sermons as those entitled "The Good Inheritance," "Jordan or Abanah?" "God's Use of Compulsion"—to mention only a few out of many that have impressed us deeply—are of the kind that do the heart

good and linger long in the memory. Dr. Macgregor is as a rule sparing in illustrations but singularly happy in his choice of them; whether he quotes from Epictetus or Calvin, Newman or Estlin Carpenter, his quotations seem always of the stuff of his discourse, and no mere adventitious ornaments.

"RESOURCES." By Stanton Davis Kirkham. G. P. Putnam's Sons. 5s.

THIS is a volume of essays by an American writer. They remind us of Emerson both by their style and by the kind of subjects treated. They are not all of equal merit, but they are all thoughtful, and contain much wholesome teaching, their general purpose being to show that for the attainment of a happy and well-rounded life "it is what we are that counts." The author has evidently lived much in the open, and we find his essays on "Nature," "Travel," and "Play" especially suggestive and seasonable. "Come, let us play," he says in the last-mentioned essay, "let us even lay aside our self-improvement and relax for an hour in the sunshine, careless of what we have or have not."

PETER, JOHN AND JUDE. Edited by Claude M. Blagden, M.A. Cambridge University Press. 1s. 6d. net.

THESE notes upon the text of the Revised Version, with suitable introductions, make up an interesting and useful little volume. The chief results of modern scholarship are presented, and, if the point of view is conservative, it is by no means uncritical. The apostolic authorship of second Peter is abandoned, and the difficulties involved in the apostolic authorship of the Johannine epistles are frankly stated.

THE BOOK ABOVE EVERY BOOK. A popular illustrated report of the British and Foreign Bible Society, 1909-1910.

THE title of this interesting report is earned by seven tests applied to the Bible in as many chapters. Of these, the test of translation is a story of philological difficulties bravely overcome, and the test of ubiquity is a tale of travel accomplished despite all peril. "How can you find a name for 'lamb' among the inhabitants of some island where the only quadrupeds are pigs and rats? How can you render 'whiter than snow' in the dialects of West Africa, where snow is utterly unknown? Yet these questions have been answered. Even more difficult have been the labours of the colporteurs 'among rubber-gatherers in the valley of the Amazon, in gambling dens at Johore, among lonely settlers in Queensland, and in the holy cities of Islam.'" One result of the new order in Turkey has been that a colporteur for the first time for many years has entered the Holy Land. The incidents reported and the facts given make the volume of singular human interest. The literary superintendent of the Bible Society is to be complimented upon its production.

PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION :—Fifty Points in Favour of Unitarianism: Alfred Hall, M.A. Unitarian Pocket Book and Diary. 1s. 6d.

MESSRS. T. & T. CLARK :—The Earliest Life of Christ: Rev. J. Hamlyn Hill, D.D. 3s. The Progress of Revelation: Rev. G. A. Cooke, D.D. 4s. 6d. net.

MESSRS. J. M. DENT & SON :—An Ethical Diary: W. Garrett Horder. 2s. net.

MR. A. C. FIFIELD :—Life and Habit: Samuel Butler. 5s. net.

GARDEN CITY PRESS :—My Change of Mind: E. L. Atkey. 1s. 6d. net.

MESSRS. HODDER & STOUGHTON :—The Common Sense Collector: F. Frankfort Moore. 10s. 6d. net. Dante: R. W. Church. 1s. net.

MESSRS. LONGMANS, GREEN & CO. :—Non-Catholic Denominations: Rev. R. H. Bonson, M.A. 5s. 6d. net.

MR. T. FISHER UNWIN :—Egypt: Gaston Maspero. 12s. 6d. net.

MESSRS. WILLIAMS & NORGATE :—The Alchemy of Thought: L. P. Jacks. 10s. 6d. net. Social Idealism: R. Dimsdale Stocker. 3s. net.

UPPER CHAPEL, SHEFFIELD :—Thomas Asline Ward: C. J. Street, M.A., LL.B. 1s. net.

Cornhill Magazine, Nineteenth Century, Contemporary, The Coming Day, Light of Reason.

BERLIN-SCHONEBERG, 1910, PROTESTANTISCHER SCHRIFTENVERTRIEB :—Theologiestudium und Kirche: D. Heinrich Weinel. 40 pf. The Art of Preaching in Germany: Lic. D. Friedrich Niebergall. 5d. The Significance of Judaism for its Progress of Religion: Dr. Hermann Cohen. 7d. The Religious Views of Björnson and Ibsen: Kristofer Janson. 5d.

FOR THE CHILDREN.

THE MISSING STONE.*

"WHAT'S at the end of the road?" asked the small boy of his nurse.

"A river."

"And what's beyond the river?"

"A mountain."

"And what then?"

"I don't know."

"Well," said the boy, "I shall go and see."

The boy was Antoine Thomond d'Abbadie, born in Dublin, 1810, of French parents. This boy, who talked to his nurse about the Beyond became a traveller. He journeyed east and west—in America, in Egypt, in Abyssinia. For eleven years he lived among strange tribes of Africans near the Red Sea, and he learned five languages of Abyssinia, and felt at home in that far-off land. He had an open eye for many kinds of science, the stars and planets, old cities and ruins, the faces and shapes and manners of peoples and ancient coins. Once he went to the West Indies to watch the passing of the planet Venus like a small black ball over the golden disc of the sun—"the transit of Venus," as astronomers say.

Antoine built a very noble house near the coast which is splashed and fretted by the waves of the Bay of Biscay, and near the peaks of the Pyrenees in the South of France. Scores of windows gave light to the house, and its towers pointed their spires towards the sky which Antoine

loved to examine. One tower was provided with telescopes for star-gazing, and below it there was a cellar, and in this deep chamber underground were fixed instruments and balances which delicately measured the movements of the ground in case of an earthquake. Woods and gardens made a bright surrounding. Steps led up to the chief door, and over the porch ran a balcony, and the trees drooped their leaves over the entrance.

But when this mansion, the Château d'Abbadie, was being finished, and the masons were about to lay the last stone of a balcony in front of a window, Antoine said:

"Stay! that stone shall wait to be laid by the hand of an Emperor."

It had happened years since that Antoine travelled in America and there met a prince—Louis Napoleon, nephew of the famous Napoleon who made the wars in Europe and Egypt, and Antoine and the prince were good friends. The prince once said,

"If ever I come to power in France, I will grant you any favour you ask."

He did come to power. First he was President of the French Republic, and then Emperor of the French. His court was gay with the uniforms of officers, and music gave a charm to his palaces.

Antoine met the Emperor Napoleon III. The Emperor remembered the words spoken in America.

"I promised," said he, "to grant any request you should make to me. Have you forgotten?"

"No, sir," replied the man of science. "I have built myself a mansion in the South, and there I hope to spend quiet days the rest of my life. I beg that, when you visit Biarritz, you will spare a few hours from the pleasures of the seaside city and come to lay the last stone of my Château."

"I will do so," said the smiling Emperor.

But he never did.

Before the summer had passed, Napoleon III. had declared war against Prussia, and the Prussians, aided by all Germany, marched up from the East like a wall of steel and terror, and met the French armies in the shock of battle. It was as if a Dark Angel had winged his way over France, and shed upon the earth the poison of Hate and Pain.

The missing stone was never laid.

At Sedan, in September, 1870, a great army of Frenchmen—brave Frenchmen—were obliged to yield to the Germans, with their flags, their guns, and their Emperor. For awhile Napoleon III. lived a sad life in a German Castle; then after the close of the war he crossed to England, and he died amid the green meadows and rustling trees of Kent. The summer covered the gardens of the Château d'Abbadie with the glow of red and gold, and the winter shrouded the Pyrenees with a cloth of snow, but the stone in the balcony was still missing.

A society of learned men—the Academy of Sciences—chose Antoine d'Abbadie as their President. Aged and weak though he was, he took a pride in attending the meetings of the Academy each Monday, as sure as the sun and as correct as the clock. His voice was failing, but he murmured to

his comrades his love of science, of new knowledge, of progress.

To this Academy he gave a gift.

"You shall have," he said, "my Château in the South. But I ask two things. Do not fill the place of the missing stone. And continue the work which I have begun of mapping the stars; and I desire that, during the next fifty years, the astronomers of the Château will finish a list of five hundred thousand stars, so that the people of the future may find their way more readily among the shining maze of the heavens at night."

Antoine died in Paris, March, 1897.

Night after night his wish is fulfilled. Keen eyes watch the stars, and busy fingers handle the pen and record observations, and the list of the half-million suns is growing.

The reason of man goes on with its search and its conquests. It explores the earth, and the heavens above, and the waters under the earth. The soul of man is on the watch-tower of science.

Voices may cease, princes may fall, and the missing stone will never be laid, but the human mind proceeds in its glorious march.

F. J. GOULD.

MEETINGS AND SOCIETIES.

THE LIBERAL CHRISTIAN MOVEMENT IN DONCASTER.

THE movement towards free Christianity and liberal religion in Doncaster, of which some account was given in last week's issue of THE INQUIRER, was taken a further stage on its journey on Tuesday last, when the new union of congregations was consecrated in a public religious service, and in a public meeting received the blessing of the Congregationalist, on the one hand, represented by the Rev. R. J. Campbell, and of the Unitarians, on the other, represented by the Rev. C. Hargrove.

The afternoon service was held in the Guildhall, and was attended by some 700 people. The preacher was the Rev. R. J. Campbell, whilst part of the devotional portion of the service was taken by the Rev. P. W. Jones, the minister of the new congregation. Mr. Campbell's sermon, which was listened to with rapt attention, expressed, in a very striking way, the gospel of liberal Christianity, emphasising the new social power and place of religion, on the one side, and, on the other, the renewed sense which mankind is beginning to have of the unseen, eternal realities which lie behind the chaotic disturbances of temporal existence, and by communion with which alone the individual soul can adequately realise itself.

The public meeting in the evening was held in the Corn Exchange, the largest building in Doncaster, and was attended by more than 1,500 people. The chair was taken by the Rev. P. W. Jones, who was supported by the Rev. R. J. Campbell, the Rev. C. Hargrove, the officials of the Yorkshire Unitarian Union; the Rev. C. J. Street, of Upper Chapel, Sheffield; the Rev. S. Anderson, minister of the Congregational

* Based on an article in the American Popular Science Monthly, Vol. 54 (1898-9), pp. 81-4.

Church, Mexboro'; the Rev. D. Stewart, Congregationalist minister of York; the Rev. Dr. Mellor, of Rotherham; the Rev. A. H. Dolphin, Messrs. Seaton, Henderson, Bradshaw, and other members of Mr. Jones's new congregation. Both sides of the amalgamation were thoroughly well represented, whilst, amongst the audience, were many sympathisers from Sheffield, Rotherham, Mexboro', and neighbouring places. Interesting letters of apology for absence were read from Lord Airedale, Mr. Keir Hardie, M.P., the Revs. J. Brierley, London; J. M. Lloyd Thomas, Nottingham; Donald Fraser, Bristol; Rhonnda Williams, Brighton, and others, all expressing deep and earnest sympathy with the new movement as a splendid and historic step forward towards a true Liberal Christianity, and a truly Universal Church. Mr. Jones was able to announce that, since he made his appeal for £1,100 for the purchase of a site last week, already £835 had been promised.

The Rev. R. J. Campbell and the Rev. C. Hargrove were the principal speakers. Despite some rather unfortunate emphasis on Congregationalism as against Unitarianism, which compelled Mr. Hargrove to reassert the claims and ideals of the latter, the utterances of both speakers were inspired by the new longing for and hope of an unsectarian church, and a free undogmatic Christianity. In most eloquent and moving terms Mr. Campbell depicted the new spirit of the age, with its intense longing for intellectual and industrial liberty, its strong tendency towards unification and fusion, and its desire for a deep devotional life, and urged the new congregation to go forward bravely, laying aside denominational and sectional differences and seeking only the life-giving power and grace of the universal Church of Christ, of which they, that day, became truly members. Mr. Hargrove, in a speech marked by wonderful fervour and almost youthful enthusiasm, struck the same note. Though the old landmarks might still be prized, and the old names loved and venerated, still the work that lay ahead was in a new direction. It lay along the way of freedom, towards the goal of universal fellowship in Christ and God. Altogether, the meetings were remarkable and not soon to be forgotten by those who took part in them. How the new church in Doncaster itself will prosper under Mr. Jones's care only the future can tell. We believe it will prosper well, and be, in reality, as in name, a Free Christian Church. However that may be, there were those present to whom it seemed that they were witnessing actually the dawn of a new era in our religious life. Here and there throughout England are men struggling for a free and Catholic Christianity which shall rise superior to all differences of sect and name. These men should take new heart of hope from the movement at Doncaster. The new church there will stand for a vast deal more than appears on the surface, perhaps far more than any of those, Unitarians or Congregationalists, who took part in Tuesday's meetings supposed or even imagined. That was the feeling throughout the day, and that was the hope of all present. From the leaders themselves, down to the humblest auditor present in the Guildhall or the Corn Exchange in Doncaster on Tuesday, every man and woman was an instrument

in the hand of God towards a wider work than they dreamed of; the spirit of Christ was in the midst; the towers and spires of the Church Universal, which shall yet be in the world, gleamed again over earth, maybe more brightly than even the most enthusiastic eye could discern.

PRINCIPAL MAITRA ON THE RELIGION OF THE FUTURE.

PRINCIPAL H. C. MAITRA, of Calcutta, gave a deeply interesting address on "India's Contribution to the Religion of the Future" in the Rosslyn Hill School-room, Hampstead, last Tuesday evening. The Rev. H. Gow was in the chair.

Mr. Maitra began by pointing out that if the eighteenth century had been marked by the struggle for freedom, the characteristic effort of the nineteenth century was to bring freedom into the service of faith. He thought they were justified in speaking of the religion of the future because there were certain thoughts and principles upon which the great spiritual thinkers and seers were agreed. Of these he selected three for special consideration; the first was the growing emphasis upon right-doing as a mark of true religion; the second, freedom from authority and the controlling influence of dogma; thirdly, the stress that was laid upon the immanence and infinitude of God. After showing how these two aspects of the divine nature appear in the teaching of Wordsworth and Emerson, he said that they received their most emphatic and eloquent expression in the East, and in this direction it was possible to trace the dependence of Western writers on Oriental modes of thought. Emerson, when he spoke of the Over-soul, introduced a new phrase into the English language, but it was simply a translation of a Sanskrit word. It was, however, true that similarity of spiritual experience leads to identity of expression even in writers who have no acquaintance with the Hindu scriptures.

Perhaps, he admitted, in certain directions, the religious teaching of India was defective. It was probably weak in the affirmation of the importance of men realising that they are to be co-workers with God. This came from an imperfect apprehension of the Divine Will. It was, however, maintained by some scholars that the Upanishads could not be blamed for not laying stress on duty, but it was none the less true that the Semitic mind had most successfully and powerfully delivered to the world the message that God is a Will. The larger religion of the future was one into which there would flow many streams of thought from various sources. There must be a harmony between the contemplative and ethical side of religion, and it was not a hopeless task to reconcile these two elements, for the reconciliation was to be sought in spiritual experience. The Brahmo Samaj had aspired to bring together these two elements of faith, not by any method of eclecticism, but by the mysterious process of unfolding the experience of the soul. It had maintained a receptive attitude towards the best elements in Christianity, and at the same time had sought to bring together the most spiritual teachings of the Hindu scriptures. Thus the Brahmo Samaj had tried to be faithful to the principles of universal religion as he had unfolded them, and in this way they had the beginning of the larger faith which was dawning on the world at the present time.

At the close of the lecture, Principal Maitra answered in a full and interesting way several questions which were addressed to him about the difference between the religious position he had expounded and that of Vedantist teachers, and the various practical activities of the Brahmo Samaj. He pointed out that

in emphasising Pantheism the Vedantists were doing less than justice to some important aspects of ancient Hindu thought. The teachers of the Brahmo Samaj claimed that they were helping to recover the ancient Theism of India, which in many quarters had been overlaid and forgotten.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bridgend.—At the Workmen's Hall, Blaen-garw, a mining village of about six thousand inhabitants, nine and a half miles from Bridgend in the Garw Valley, a lecture was delivered on Wednesday evening, the 23rd, by the Rev. D. G. Rees, on "Joan of Arc: the Story of an Inspired Life." The lecture had been organised for the benefit of a miner who had been ill for a long period, and there was an appreciative audience numbering four hundred people.

Chichester.—The Rev. A. J. Marchant, who has recently undergone another serious operation, hopes to resume his ministry on Sunday, Dec. 4.

Douglas.—The November lecture, arranged by the Missionary Conference, was given by the Rev. R. J. Hall, M.A., just before his departure from England, the subject being "The Place of Jesus in History." Amongst those present was a brother of Mr. Hall Caine, who congratulated Mr. Hall at the close of the lecture. The Rev. H. D. Roberts, of Liverpool, will lecture on December 8, on "Is Man Naturally Good or Bad?" Arising out of the October lecture on "The Truth About the Bible," a lengthy newspaper correspondence is going on in *Mona's Herald*. A Unitarian reading and discussion circle meets regularly on a date following each lecture, of which Mr. Percy Johnson is secretary, and Mr. R. Hotchkiss is literature steward.

Gee Cross: Presentation to the Rev. A. R. and Mrs. Andreae.—There was a large attendance at the farewell meeting which was held at Hyde Chapel on November 19, when a presentation was made to the Rev. A. R. Andreae and Mrs. Andreae, and deep regret was expressed on all sides that they had left Gee Cross. The Rev. H. E. Dowson presided, and in the course of an appreciative speech, said that Mr. Andreae's influence had been that of a man who did not deal merely with theology or abstractions, but with life drawn from the depths of the soul. His sympathy and kindness had brought him into personal touch with the members of his congregation, and the ties which bound him to them would never be forgotten. An illuminated address in book form which was presented to Mr. Andreae contains the following words:—"We recognise the great influence you have exerted over us in the congregation and Sunday School, inspiring us with your own deep and true religion, speaking from the depths of your nature of the things that were most real to ourselves, and you won from us the response that meets every brave and true utterance. . . . You have gained our respect by your many past kindnesses and unflinching courage. We cannot let you leave us without telling you how much we owe to your teaching and personal influence, and how great is your hold upon us, and our affection for you." Mr. Andreae replied in suitable terms, and said that the memory of his life at Gee Cross would always be sacred to him because his friends there were kind and generous, and had allowed him to help them.

The presentation took the form of Volume I. of the new edition of the "Encyclopædia Britannica," the remaining volumes of which are to follow when they are published. Mr. Walter Brooks also handed Mr. Andreae a gift from the members of his Sunday-school class.

Hackney: New Gravel Pit Church.—On Tuesday, November 29, Rev. F. K. Freeston gave an interesting and instructive lantern lecture in the schoolroom of the above church, the subject being "Mrs. Gaskell: Her Life and Work." The audience was not entirely composed of the congregation, as the subject proved attractive to other friends, and but for the Election, which is absorbing so much attention, the number would have been greatly increased. The librarian of the Hackney Free Library had considerably sent a list of Mrs. Gaskell's books contained in the library. The lantern slides which illustrated the lecture were exceptionally interesting, an agreeable feature being the introduction of portraits of many clever women who were Mrs. Gaskell's contemporaries. We understand that Mr. Freeston prepared the slides himself, and is willing to repeat this really excellent lecture to other churches, which have only to supply a lantern and accessories.

Leeds: Holbeck.—A bazaar was held on November 16, 17, and 19, and proved a great success. It was opened the first day by Mr. Julius Hess, treasurer of the Yorkshire Unitarian Union, the chair being occupied by Mr. G. E. Verity. On the second day Miss Ellen A. Kitson performed the opening ceremony with Mr. Grosvenor Talbot presiding, while on the third day about thirty of the younger scholars in costumes representative of many nations, supported by a guard of scouts, opened the bazaar with recitation and song. Mrs. Reason presided, and congratulated the children in a happy little speech. The Revs. H. McLachlan, M. R. Scott and W. R. Shanks, and Messrs. F. J. Kitson (deputy Lord Mayor), W. Holgate, J. T. Kitchen, Councillor Dr. Moore, J. McCann, G. A. Reason and J. Tempest took part in the proceedings on one or other of the days. The gross takings amount to £245.

Lincoln.—Under the auspices of the North Midland Association, and with the concurrence of the chapel trustees, an effort is being made to re-open the High-street chapel at Lincoln. A course of lectures is in progress on Thursday evenings, and an evening service on Sundays. The following are giving the lectures:—Revs. Chas. Hargrove, Matthew Scott, J. M. Lloyd Thomas, H. Gow, and Dr. Carpenter. The Revs. G. Critchley, J. Moore, and H. W. Hawkes are conducting the Sunday services. So far the response has exceeded expectations. From 60 to 70 have assembled to hear Mr. Hargrove and Dr. Carpenter, and quite 40 on the Sunday. If the remaining services prove as successful it will be highly desirable to make some permanent appointment. The attendance shows there is a desire for Liberal Christianity in Lincoln, and, given the right man, the old High-street Chapel might once more be a centre of spiritual life.

London: Kentish Town.—A lecture was delivered on Thursday, November 24, in the schoolroom of the Clarence-road Church, by the Rev. F. K. Freeston on "The Authoress of Cranford." The lecturer gave interesting details of Mrs. Gaskell's life in Chelsea, Edinburgh, Knutsford and Manchester, and gave special prominence to her writings and her beautiful character. The lecture was illustrated with a splendid collection of lantern slides. The audience fully appreciated Mr. Freeston's effort to increase the interest in Mrs. Gaskell in this centenary year, and it is hoped that other churches will avail themselves of an opportunity of hearing this same lecture.

London: Lay Preachers' Union.—The Lay Preachers' Union, in connection with the

London and South Eastern Counties Provincial Assembly, has been re-organised recently. It will be known in future as the Lay Preachers' Union of London and the South Eastern Counties, and will work in connection with the Provincial Assembly and the London District Unitarian Society, the ministers of both bodies being *ex officio* members of the committee. It is announced that an inaugural meeting will be held at the invitation of the President of the Provincial Assembly, the Rev. Henry Gow, at Rosslyn-hill, Hampstead, on Friday, December 9. There will be an hour for tea and social intercourse, followed by a short religious service, and a public meeting at which the President of the Lay Preachers' Union, Mr. H. G. Chancellor, will take the chair. The secretary of the Union is Mr. S. P. Penwarden, 35, Gresley-road, Hornsey-lane, N.

Luton.—On Sunday evening last the service was taken by the Rev. W. H. Drummond, his subject being "Tolstoy and his Message." In spite of the boisterous weather the attendance was above the average. After the service the committee met Mr. Drummond to arrange local matters in connection with the special services to be undertaken by the Provincial Assembly, which are to be held in the Picture Palace, Gordon-street, during January and February next.

Merthyr Tydfil.—On Thursday, the 17th, the Rev. D. G. Rees, Bridgend, delivered a lecture at The Spiritualist Temple on "Iolo Morganwg, and his mystic experiences." It is gratifying to the admirers of the old bard and antiquary, and Unitarian hymnologist, that he is being more appreciated as his work becomes better known.

Nottingham: High Pavement Church.—The annual soirée was held in the school-rooms of the High Pavement Chapel on Friday evening, November 24. After the usual tea at 6 o'clock, about an hour was devoted to social intercourse, interspersed with songs and music by members of the choir and other friends. Mr. Percy, Chairman of the Council, then made a short and friendly speech, and Mr. Freeston spoke on behalf of Christ Church, saying how much the members of that congregation relied on the sympathy and help of the High Pavement. This was followed by an address from the minister, the Rev. J. M. Lloyd Thomas. After a few remarks on the need of further donations to the restoration fund, Mr. Thomas spoke on the present outlook of Liberal Christianity. He referred to the very significant amalgamation with the local Unitarians of the followers of the Rev. Percy W. Jones, who had been expelled by the trustees from the Congregational Chapel of Doncaster on account of his "New Theology" views. The new church would be called the Free Christian Church. This was a striking instance of a case where, for the sake of wider Liberal Christian fellowship, the name "Unitarian" was by mutual agreement dropped. Similarly in the case of the International Congress at Berlin, the Rev. Charles W. Wendte, writing in the *Christian Register*, said "it was the last which will bear the name Unitarian." Mr. Wendte believed that the development of the Congress had rendered the exclusive mention of the Unitarian body "no longer just or adequate," and the Congress would now be known as the "International Congress of Free Christians and other Religious Liberals." These were symptomatic examples in the national and international fields of a Free Christian movement which the name Unitarian no longer quite sufficed to cover. This broader religious spirit would have to express itself in a form that satisfied not merely the intellect but the mystical instinct for worship. Religion must become a religion of eternity, not merely of time, or of time's secular interests. Through a solemn and reverent symbolism it must learn to com-

municate to the worshipper the sustaining power of a vital tradition, and touch his soul with the living mystery of the Spirit. Romanism and Protestantism were already spent forces, and it was only a question of time when they would become extinct, or rather, would be carried up into a higher Free Catholicism. The High Pavement Chapel and kindred churches, by recognising this, would learn to satisfy the Catholic and the Puritan who lived in the breast of every individual worshipper.

Richmond.—The women's meeting of the Richmond Free Church desire to thank the friends from other churches who, in spite of the inclement weather, supported their bazaar at Essex Hall last week. The result is not so disappointing as was at first feared. Upwards of £100 has been taken. Unfortunately the expenses will be heavy owing to the necessity of hiring a hall for the purpose. The congregation at Richmond is at present a small one, and the help received from the "League of Unitarian and other Liberal Christian Women," and other friends has been deeply appreciated.

Southampton.—On Sunday, November 27, the Rev. A. R. Andreae commenced his ministry at the Church of the Saviour. In the morning the Rev. H. Enfield Dowson gave the charge to the congregation, and in the evening the new minister preached from the text "What doth it profit a man, to gain the whole world and forfeit his soul." On Monday evening a social gathering was held in the Kell Memorial Hall to welcome Mr. and Mrs. Andreae, and to meet the Rev. H. Enfield Dowson, with whom Mr. Andreae has been co-pastor at Gee Cross, Hyde. Amongst the visitors were three of the Nonconformist ministers in Southampton, and Colonel Swalm, Consul for the United States of America. Mr. T. Isted, Chairman of the Church Committee, presided. Apologies for non-attendance were read from several ministers in the town. Mr. Isted, Miss E. J. Spencer (the secretary) Miss Compton, and Mr. Duncan, extended a cordial welcome on behalf of the congregation, Sunday-school, and various organisations of the church to Mr. and Mrs. Andreae, and expressed their deep gratitude to Mr. Dowson for coming so far to show his affection for their new pastor and his wife, and his interest in their future sphere of work. The Rev. H. Enfield Dowson wished the Church God speed, and expressed a confident hope that the relations between pastor and people would be as happy in Southampton as they always had been at Gee Cross. In reply, Mr. Andreae thanked the members for their warm welcome and kindly words. To Mr. Dowson he expressed his obligation for innumerable kindnesses during their co-pastorship of nine years. He was much gratified at the kind tone of some of the letters received from brother ministers in the town, and delighted to welcome those who had been good enough to look in for a short time. In asking for the support of members and friends in his work, Mr. Andreae made it clear that in his view the secret of any future success lay in mutual sympathy and trust which would enable them all to unite in self-sacrificing service.

Southern Advisory Committee.—The first meeting of the newly constituted Advisory Committee for the South of England was held on November 26. The full ministerial certificate was granted to the Rev. G. B. Stallworthy, of Tunbridge Wells, and the Rev. Thomas Elliot, of Southend-on-Sea.

Wakefield: Westgate Chapel.—The annual services at this chapel were held on Sunday, November 7, when sermons were preached by the Rev. R. Nicol Cross, of Manchester. The annual tea and congregational soirée were held in the school on Monday. The Rev. W. T. Davies presided at the soirée, and he was supported by the Revs. R. Nicol Cross, and Matthew R. Scott (Mill Hill, Leeds), Mrs. Davies, and Mr. F. Clayton (Leeds). Mr. Scott announced that he had come in the place

of the Rev. Charles Hargrove and Mr. Grosvenor Talbot. After alluding to the good work done by the Rev. A. Chalmers, he said he knew of no ministerial post more difficult to fill than that vacated by Mr. Chalmers. Mr. Davies, however, had been bold enough to step in, and he would say they were fortunate in Wakefield in having two such excellent preachers as Mr. and Mrs. Davies. Speaking of sociability in religion, Mr. Scott said there was nothing more real and more social than worship in the spirit, and he urged them to develop in themselves that spiritual sensibility by means of which they came into true contact with each other. In proposing a vote of thanks to Mr. Cross for his excellent sermons on Sunday, Mrs. Davies made a charming little speech. Mr. J. Dunnill seconded. Mr. Cross, in responding, alluded to the work done by Mr. and Mrs. Davies at Wakefield, and said he did not know whether they paid them two stipends, but whether they did or not they could at any rate give them a double share of their loyalty and affection. Having touched upon the importance of the responsibility of individual Christianity, Mr. Cross remarked that whatever defects might be charged to it, and whatever defects might belong to it in history, Unitarianism had built up and maintained a tradition for men of high character, and he pleaded for that tradition to be carried on. Mr. Fred Clayton, in his address, was reminiscent of his early connection with Westgate Chapel, and spoke of his experiences as a teacher in the Sunday-school. The Rev. W. T. Davies said they were now in the transition period—going from one state to another—a state in which the congregation were taking upon themselves some of the responsibilities that weighed upon the minister in times past. They and he must pull together, believing that unity is strength, and then they would become strong themselves.

Walkden.—The new movement at Walkden, near Manchester, resulting from a visit of one of the Unitarian Vans, promises to be permanent. First, after the Van, the Missionary Conference followed with a series of open-air meetings, then a course of indoor lectures was given, and now a series of Sunday afternoon services is being held. A local committee has been formed, of which the Rev. W. McMullan is secretary, and the Rev. J. J. Wright, treasurer, and it includes other neighbouring ministers and some lay helpers. Though the attendances at Sunday service are not large, they are sufficiently encouraging to justify the effort. Friends from Swinton, Monton, Leigh, and Chowbent have rendered acceptable help.

Wellington (New Zealand).—The annual meeting of the Unitarian Free Church of Wellington was held on October 17, Mr. J. M. Geddis presiding over a large attendance of members. The committee, in their report, congratulated members of the congregation upon the successful passage of a year chequered by much trial and difficulty. For six months after the departure of Dr. Tudor Jones the church was without a minister, and but for the assistance of a few faithful volunteers the regular services could not have been carried on. Many of the activities that only a settled minister could properly undertake had of necessity been suspended. Attendance declined, and the revenues fell off. The work, however, went bravely on in this strenuous time, and the church was now pushing forward in prosperity. The congregation owed a deep debt of gratitude to Miss M. E. Richmond, Mr. J. Gammell, and Prof. Mackenzie, who carried on the services during the six months' interregnum, with occasional assistance from Sir Robert Stout, the Rev. D. Meadowcroft, Rev. W. Jellie, and Mr. Joseph McCabe. Despite adverse circumstances, the financial position had been maintained. The British and Foreign Unitarian Association had generously voted an annual grant to the

congregation of £100. Mr. Geddis, in moving the adoption of the report, said that the services of the three willing volunteers who had carried on the work of the church while the pastorate was vacant should be held in ever grateful remembrance. They had been at length fortunate in lighting upon a minister whose equal it would be difficult to find. In Ponsonby, Auckland, there existed a monument to Mr. Jellie in the shape of a church, free of debt, and a centre of physical, moral, and spiritual agencies of the utmost value. Now that their most pressing difficulties had been surmounted, they should not damp Mr. Jellie's enthusiasm by any luke-warmness, but should second his endeavours in every possible way. The thanks of the congregation to the British and Foreign Unitarian Society were recorded, and, on the motion of Prof. Mackenzie, the congregation decided to send cordial greetings to the sister church in Auckland, and hearty good wishes for the success of the cause in which they were all working. Mr. Jellie said that it was remarkable that so much had been effected by an organisation that had existed for only six years, and had had experience of a minister for only four. He felt in no way discouraged. Their numbers might appear small as compared with those of their orthodox friends, but they had a part in a movement that was world-wide and had honourable traditions. He hoped that as time went on they would be able to weld a compact instrument for doing good in the community in which they dwelt.

Women's League.—The Hon. Secretary of the League of Unitarian and other Liberal Christian Women writes:—"May we call the attention of your readers to the open council meeting which will take place on Thursday, December 8, at Essex Hall. Lady Durning-Lawrence will take the chair at 3 p.m. A brief report of the executive committee's work will be read, and suggestions for further work will be discussed. At 4.15 p.m. Rev. T. P. Spedding will read a paper entitled "Lapsed Unitarians and the League's Opportunity." Afternoon tea will be served at 5 p.m. All friends interested in the League work are cordially invited to be present."

Yorkshire Unitarian Sunday School Union.—The usual quarterly conference was held at Pudsey on Saturday, November 19. Tea was served at 4.30 p.m., and at 6.0 p.m. the chair was taken by the president, Mr. W. Heeley. The Rev. Matthew R. Scott, of Leeds, gave an address on "The Sunday School as a Religious Force," his main object being to emphasise the necessity for definite religious teaching in our Sunday-schools. An interesting discussion followed, in which Messrs. Thornton, Clayton, Jackson, Thompson, and others took part. The Rev. Chas. Hargrove, M.A., president of the British and Foreign Unitarian Association, addressed the gathering, and dealt in a sympathetic manner with the difficulties which the teachers have to contend with. His message to them was one of hope and good cheer. There was a good attendance from the various Sunday-schools connected with the Union.

Birmingham, Small Heath.—The Rev. Gertrude von Petzold, M.A., who has just returned from America, has accepted the invitation of the Waverley-road Church, Small Heath, Birmingham, for a six months' preaching engagement, and will commence her work on the first Sunday in January.

APPEALS.

THE KYRLE SOCIETY.—The Chairman of the Kyrle Society writes to us from 192, Marylebone-road, London, N.W.:—"Appeals are made for a variety of objects, but an appeal asking for what is practically useless to the possessor is somewhat uncommon. The Literature Branch of the Kyrle Society is greatly in want of back numbers of weekly and monthly periodicals, such as the *Sketch*, *Sphere*, *Graphic*,

Strand, *Windsor*, *Pall Mall*, and others of that kind. Such forms of literature, being light both in a literary and a physical sense, are greatly in request for fever hospitals, infirmaries, convalescent homes, and other places where time hangs heavily on the inmates' hands. To applications for magazines, the Kyrle Society has lately been obliged to turn a deaf ear, from sheer lack of material, a want which we feel confident will be willingly supplied by the kindness of your readers. Excellent use can be made by the Society of any sort of books and periodicals, but the least useful varieties are the heavy reviews and fashion papers. To anyone good enough to address a postcard to the office (192, Marylebone-road, N.W.) a box or basket will be sent by carrier, and thus minimise the trouble of packing. Carriage need not be prepaid, but should the senders do this additional kindness, it will save a considerable burden to the funds of the Society."

BELFAST DOMESTIC MISSION.—Mr. F. Woolley writes to us from Stanhope-street, Belfast:—"I venture to ask the courtesy of your columns in appealing to the members of our Irish churches (and others) for any help they may be able to render us in the way of sending cast-off clothing and books of any kind for our Christmas distributions. Also as we propose having a Christmas Tree at our usual Sunday-school Party during the last week of the year, we should be grateful for toys of any kind for that purpose. Gifts of money in lieu of toys would be appreciated and acknowledged, and may be sent to the secretary of the mission, Miss C. Bruce, The Farm, Belfast, or to myself."

RHYL-STREET MISSION.—The Rev. W. H. Rose writes to us from 32, Highbury-place, N., as follows:—"Will you kindly allow me to make my annual appeal on behalf of the Rhyl-street Mission? My Poor's Purse is quite empty, and the Christmas Parties fund is very low. I am expecting the Christmas parties to cost more this year owing to a general increase in numbers. Parcels of clothing will be very acceptable, and may be sent to Rhyl-street Hall, Rhyl-street, Kentish Town, N.W."

MANCHESTER DOMESTIC MISSION, WILBERT-STREET, COLLYHURST.—The Rev. J. W. Bishop writes from 10, Oak Bank, Harpurhey:—"Will you allow me again to appeal to our friends for their help? At this time our needs in this poor district are as great as ever. The work of the Mission is year by year becoming larger; we have now nearly 700 scholars attending our Sunday-school, with temperance, philanthropic, recreative and social agencies going on every night in the week. Our religious service on Wednesday evenings is attended mostly by very poor women who will not come to the Sunday service because they are so poorly clad. Altogether, we have to do with nearly 1,000 people, and some of them are often on the border of destitution. We want to help and stand between them and the workhouse. We need money to help in times of sickness, and, if means would allow, we could often do more much needed work among the children. I also urgently appeal for women's and children's cast-off clothing, and articles suitable for Christmas distribution."

MANSFORD-STREET CHURCH AND MISSION.—The Rev. Gordon Cooper writes from the Parsonage, Mansford-street, Bethnal Green, E., "May I appeal once again to your readers for subscriptions to the Poor's Purse and the Christmas Fund at the Mansford-street Mission. The Poor's Purse enables me to help many cases of distress which come to my notice throughout the year, and I now ask the friends of the Mission to refill the Purse, that I may have

sufficient to meet the claims made upon it in the next twelve months. The Christmas Fund bears the cost of our Christmas and New Year parties, and of the gifts sent to the poorer families connected with the Mission. It thus helps to make Christmas a time of joy and happiness for many."

NOTES AND JOTTINGS.

TOLSTOY'S BELIEF.

In his impressive reply to the Synod's edict of excommunication, Tolstoy sums up his belief in the following words: "I recognise nothing else as really existing except God; and the whole meaning of life I see only in the fulfilment of the Will of God, as expressed in the Christian teaching. . . . The teachings of Christ consist not in Te Deums, masses, candles, icons, but in men loving one another and not killing each other. . . . I believe in God, whom I comprehend as Spirit, as Love, as Source of all. I believe that the Will of God is the most clearly expressed in the teaching of the man Christ, to regard whom as God, and to pray to whom, I deem the greatest blasphemy. . . . Coleridge has said: 'He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.' I began by loving my orthodox faith more than my peace; then I loved Christianity more than my church; and now I love the truth more than anything in the world. The truth coincides for me with Christianity, as I understand it; and I profess this Christianity and am now peacefully and joyously approaching death."

TOLSTOY'S LAST ARTICLE.

Tolstoy continued writing almost up to the day of his death, and his last article was penned at the Optin Monastery, where he made a brief stay on his flight from Yasnaya Polyana. The subject of it was capital punishment, and the article appeared, it is understood, in the *Rech* last Saturday. In his characteristic way the writer expresses indignation that the death penalty should still be carried out, and says that the description of its horrors is useless as a deterrent. The only purpose it serves is to increase the wages of the hangman. One remedy alone, he maintains, can prove efficacious—to instil into the minds of men the knowledge of man and his destiny, and the need for justifying his own acts. The writer says that the advocates of reform in this matter are certain to encounter threats of opposition and even persecution from the hirelings of the Government, from those who issue the orders, and from informers, but these must be withstood.

MUSIC FOR THE PEOPLE.

Sir Edward Elgar wants some of our young composers to take their art a little less seriously, and to remember that the people require bright and cheerful music, also that they must have cheaper music. The difficulty was, he said, in a recent speech to the Institute of Journalists, how to bring the best music down to the people who wanted it and were educated up to receive it, but could not afford to pay for it. They must have municipal aid in this direction, and he hoped it would come before long. At present music was too much a matter of sight instead of sound. The habit of having things to look at was deeply ingrained in the people. The money spent on absolutely worthless certificates for the thousand and one examinations held in music would keep a national opera going and endow concert halls all over the country. It had been a reproach to him that he had written something occasionally that the people could understand. He was proud to have written songs that had

gone into the hearts of the people. The touching letters he had received from young men saying they had sung his songs around camp fires in South Africa, Australia, and New Zealand gave him more real pleasure than a great many of the larger works he had been condemned for.

A RATIONALIST SAINT.

"I have always considered Henry Sidgwick," Mr. A. C. Benson writes in the *Cornhill* for Dec., "to be, on the whole, the one man I have known who, if he had been a Christian, would have been selected as almost uniformly exhibiting perhaps the most typical Christian qualities. He was so sincere, so simple-minded, so unselfish, so sympathetic, so utterly incapable of meanness or baseness, so guileless, so patient, of so crystalline a purity and sweetness of character, that he is one of the few men to whom I could honestly apply in the highest sense the word 'saint.' I have heard this particular point discussed by some who knew him and loved him, and deeply regretted his dissidence from Christian beliefs. I have heard it deliberately said by one such, that his Christianity was so instinctive, by inheritance and temperament and education, that it could not be uprooted by what was a merely intellectual scepticism. But if the deliberate abnegation of a particular form of religious faith is attended by no sort of moral deterioration; if, on the contrary, a character year by year grows stronger and purer, more devoted and unselfish, and at the same time no less appreciative of the moral effect of a definite belief, it becomes impossible to say that such qualities can only spring from a vital and genuine acceptance of certain dogmas. Dogmas are, after all, intellectual things, and some of the best Christians I have ever known would have been unable to explain, if indeed they could have correctly repeated, the clauses of the Nicene Creed. I have indeed often wondered whether the acceptance of dogma is not rather a symptom of spiritual affinity than a cause of spiritual progress, a case in fact of the *anima naturaliter Christiana*."

A NEW CURE FOR SEA-SICKNESS.

"Henry Sidgwick had a wonderful verbal memory, and could quote copiously and accurately. He told us once that he had discovered a method of defying sea-sickness on a Channel crossing—which was to take his stand in some secluded part of the vessel, and to pour out audibly and rhetorically his repertory of English verse, accompanying it with a good deal of emphatic gesticulation. He said that he could go on repeating poetry continuously, if he did not force the pace, for about a couple of hours. I believe that the first experience was successful, and that he secured immunity from nausea. But he said that, the second time that he tried it, he was interrupted by one of the officers, with a message from the captain begging him to desist, on the ground that some of the lady passengers were frightened by his behaviour, being under the impression that he was mentally deranged. He complied with the request, and, deprived of its intellectual prophylactic, his brain succumbed to physical sensations."—*Mr. A. C. Benson in the "Cornhill Magazine" for December.*

THE CHIEF NEEDS OF INDIA.

Sir William Wedderburn, who is going out to India to preside at the National Congress which opens in Allahabad next month, made an interesting speech at the banquet which was given in his honour last week. Alluding to the present situation in India, he said that unrest in itself was not necessarily a bad thing, and the pains from which India suffered might be the pains of growth rather than decay. In Lord Minto's words, what was most immediately needed in India was conciliation

of races, classes, and creeds, and his chief object in going out was to help in this healing work. India suffered from three great antagonisms, between the European officials and educated Indian opinion, between the Hindoos and the Mahometans, and between the moderate reformers and the extremists. Each of these sections in themselves desired the welfare of India, and their differences were only differences of method. He announced that with regard to the antagonism of Hindoos and Mahometans, his Highness the Aga Khan, in agreement with Sir Phiroze-Shah Mehta and the Right Hon. Ameer Ali, had proposed a friendly conference in Bombay, where the leaders of both communities could meet to settle their differences.

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Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before January 1, 1910.

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